A U M

Where all difference is cast aside, all distinction is cast away, a waveless ocean, motionless; ever free, with undivided form,—this is the Eternal, THAT THOU ART; become it in the Self.
—CREST JEWEL OF WISDOM.

THEOSOPHY

Vol. XXI September, 1933 No. 11

THE PURSUIT OF SELF-KNOWLEDGE

OCCULTISM, in the practical sense, is the control of the mind, or astral man, or lower self. That self-control is unknown to our humanity. Rightly regarded, every man's religion or science or philosophy is neither more nor less than his method or system for acquiring self-control, of maintaining it, of regaining it when lost. Every man has some measure of self-control, but under strain more or less intense, more or less prolonged, loses his balance. Then, during his striving to maintain equilibrium or regain it, he commits actions whose effects upon himself and upon others are far-reaching indeed. Self-control of such a nature as to be unaffected by any imaginable contingency is not even dreamed of in Western psychology and, for the man in pursuit of self-knowledge, is and for a long time must continue to be an ideal only. It is much, however, even to glimpse such a possibility; much more to determine to attain to it. The fruits which flow from such an attitude and effort become something other than those hitherto regarded as supremely desirable. They become an ever-increasing inspiration, a source of energy, a fountain of the will, so that the student perseveres on his chosen path despite all failures, learns from them, is restored to poise and strength by the very vicissitudes which upset and daunt other men, or lead them astray into the "forbidden path."

Little by little the aspirant learns to study not only the workings of his own inner nature but to study "the hearts of men" in all the shifting panorama afforded by human life. He comes to see that no amount of self-introspection will do more than to carry him into

the ranks of the intelligently selfish if he regards himself as in any way separate from his fellows. He soon learns that no being can "go it alone" either on the good or on the evil path, and that every other man, like himself, presents a different equation of the known and unknown factors in "human nature." Almost insensibly the sense of "thou" and "I" loses its iron hold, and the personal attitude in dealing with the problems of life begins to fade out as the day-time moon becomes but a silver shade as sunlight fills the arena of space. In time he more and more regards his own earthly existence and that of all others as an identical and *vital* problem in the mathematics of the Soul—a problem which must be worked out on firmly established principles if it is ever to be solved by any man. The solution of that problem becomes the one thing worth while. Neither by self-dissection nor by self-vivisection is it to be undertaken, whether on himself or on others. These are "the temptations which do ensnare the inner man," and to which so many succumb in their pursuit of "occultism" and "mysticism," if they do not fall before the temptations which entrap the earthly man—the fruits of the "lower *Iddhi*" or psychic powers used for one's own aggrandizement in mortal life. How, then, is one to proceed? The query is forever being made and repeated.

The question has been answered in precept and example by every great Teacher who ever walked this earth, but the *understanding* of their reply is the very object of Self-knowledge. It grows to an assured certainty that the abstract and impersonal world of Self-knowledge from which the Teacher comes, and some of whose Light radiates from him, is one and the same world of Soul-Wisdom without distinctions of the kind made by us. In that world, however much there may be to learn, there is absolutely nothing to *un*-learn. Each great Teacher varies from all the others only in the externalities of his mission, which are necessarily adapted to the tribe or race or humanity which he enters, "becoming in all things like one of them"—in their sight, and until he begins his self-imposed task of instruction. Not until the learners appear can the relation of Master and pupil be set up.

Really to become a learner in the school of human life is a study very few men undertake. They are soon diverted into one or another of the thousand channels of self-interest or self-gratification, and knowledge to them soon becomes merely a matter of sophistication. A man must have learned something of the lesson of life as it is lived, enough to know for himself that it can never satisfy the Soul, before he can be induced to take more than a sophisti-

cated or curious attitude toward the possibility of Self-knowledge. There are many of these latter inquirers in every generation, as in every age, and from them come the betrayers and perverters of Teaching and Teacher, as also the betrayers and perverters of their fellow men. But those who have found that unintelligent and misdirected unselfishness are not enough to feed either him who receives or him who gives—these are the natural soil in which the seeds of wisdom have a chance to germinate and grow. It is the Altruism which is the object of the Teacher in coming, and of the learner in seeking instruction, which is the common bond of union between them, and which at all times determines the degree and the strength of the relation thus mutually entered into.

Every casual contact of any being with any other involves some intermixture, some interchange of natures. How much more this is the case in all intimate relations and actions is common knowledge as to the fact, little studied as to its significance. The food we eat, the water we drink, the air we breathe, the light by which we move —not merely in our bodily well- or ill-being, but its very existence and our own in it are contingent upon this interchange of all the elements of physical life. So in the human relations of husband and wife, of parent and child, of brother and sister, as in many others, the relations established contain within them both the essential elements of their existence and the possibility either of the greatest good or the greatest evil in human life. And in the larger family of the community, the nation, the race, the same law or principle obtains. In all these associations any member or members may be moved by devotion to self-interest, to the interest of another or others, or by a devotion which excludes nothing and no one from the amplitude of its interest because it is with an eye single to see service in any direction and in any way that subserves the unit-whole. These propositions placed before any man will meet with his instant affirmation, nor will there be found one to doubt or dispute which kind of devotion is the true or the ideal, or to refuse to avail himself of its benefits. But when it is attempted to be put into actual practice by anyone, it is himself who soon comes to doubt and weaken in his devotion, if he does not meet with some recognition for his efforts.

But of all intimate relations in its potentialities for the greatest good or the greatest evil, for life and for *lives,* that of teacher and pupil stands supreme. This is true in secular as well as religious education, for there is far more involved than any physical or mental interchange. Just as the home has in all too great part ceased to be

a home in the true sense, so in more appalling degree have our schools ceased to be in any true sense a hall of instruction in living the Higher Life. From the standpoint of the truth accepted by all men as the ideal, the home, the school, the temple, and the state alike have become places of Spiritual prostitution—for human nature has been changed scarcely at all, unless it be for the worse, among the civilized as among savages, generation after generation, age after age, in all the centuries of traditional and recorded history. With prevailing ideas and conduct in all the relations of human life the most intimate and essential, and which the more they are regarded the more they will appear sacred, it is unmistakable that the barriers to the relation of teacher and pupil, of Master and Chela in Occultism can only be surmounted as self and all its attachments are set aside. Otherwise, the taint of self-interest must lead the aspirant to instructors of the same hidden motive as his own and in the end land him irretrievably among the practitioners of the black art of deceiving others—their victim or their pupil or their competitor, as may be. Self-deception as to one's own purity of motive is the opening through which all are deceived who become in their turn the deceivers of others.

The fundamental requisites to the pursuit of Occultism or Self-knowledge are in fact so extremely clear and evident that no one *can* be deceived in regard to what they are. They have been endlessly repeated in all times, and moreover every man, by virtue of the fact that he *is* a Spiritual being, however ignorant or depraved, recognizes them the moment his attention is called to them as an ideal. It is not, then, any lack of the power to see the ideal life, but the failure of the will to act in the direction of the realization of that ideal which debars so many men from undertaking the pursuit of Self-knowledge. The barriers of these lie in the hold upon their minds of prevailing ideas—the dust and leavings in the school of life. The generous-hearted by nature have their barriers in the selfishness of the religion preached to them, the prudential morality inculcated in the school and the home, the advantage taken of them by the sophisticated, and above all in their inability to probe to the depths of their own consciousness and so purify their own motives. These have learned to love their fellow men, but not wisely, and so are apt themselves to come to believe that they have loved "too well" when they find themselves stripped and forsaken by the very ones to whom they have given their all, or when overtaken by the death or disaster of the one they loved.

The *Bhagavad-Gita* names the four classes among men in whom lies the potency of genuine *Chelaship* in the School of the Masters of Wisdom: "Those who are afflicted, the searchers for truth, those who desire possessions, and the wise." These only have experienced to their "heart's content" the ups and downs of human life, and who, despite their experiences, have acquired from them sufficient stamina to undertake a new and unknown venture for the "elixir of life," let the perils be what they may. Their very greatest hazard is incident to finding that, in Robert Crosbie's words, "all experiences have to be lived out in the mind."

The Small Old Path

The path to Occult Sciences has to be trodden laboriously and crossed at the danger of life; every new step in it leading to the final goal, is surrounded by pit-falls and cruel thorns. The pilgrim who ventures upon it is made first to confront and *conquer* the thousand and one furies who keep watch over its adamantine gates and entrance—furies called Doubt, Skepticism, Scorn, Ridicule, Envy and finally Temptation—especially the latter. He who would see beyond has to first destroy this living wall; he must be possessed of a heart and soul clad in steel, and of an iron, never-failing determination, and yet be meek and gentle, humble, and have shut out from his heart every human passion that leads to evil.

—*From A Master's Letter.*

OPPORTUNITY

MANAS, or the human mind, shows its dual nature under many masks; nowhere more significantly than in human language. Any number of words in English, for example bear basically a double meaning, each the exact opposite of the other.

Take the word opportunism. It means to seize the favorable occasion, in time, in circumstances, in the conjunction of events, for action which will be decisive of principles and issues at stake. This kind of opportunism proceeds from the clear perception of the operation of Karma as cyclic law. There *is* a tidal motion in all nature, and thus the same action or effort which at the opportune moment spells victory will, if undertaken too soon or too late, result in defeat. All great men and all great deeds are examples of opportunity clearly seen and availed of. The moment of opportunity is the true moment of choice, the "ultimate moment" which determines the lesser cycle within the greater. Krishna's perception of opportunism is the key-note to the second chapter of the *Bhagavad-Gita,* upon which the outcome of the great war depended.

The opposite meaning of opportunism is as clearly seen in Arjuna's long argument in the closing part of the first and the early portion of the second chapter of the *Gita. He* looked at his principles in the light of his circumstances, and so, the circumstances being desperate indeed, he decided, "I shall not fight." The same inverted view was taken by Washington's officers in the council of war held just prior to the capture of Trenton. But Washington's decision prevailed and Trenton was won. In like manner Krishna's decision prevailed over Arjuna's fears and his war was won.

Today, in every nation the world around there are opportunism and opportunists in over-abundance of the sinister kind. They see "adverse omens" in all directions, and so, are ready and eager to sacrifice their professed principles to expedients and expediencies of every kind. Few are those who see circumstances in the light of principles and so are ready to risk their all because they see opportunity for a new order of ages in a new moral order.

Theosophists have time and time again been opportunists of the dark kind. Today, all too many Associates in all too many Lodges are tempted to let the *Work* starve, to risk the loss of all that has been so far won, through their fears lest *they* suffer want or deprivation. Who will deny himself his accustomed comforts, who will *stint* himself in his daily needs, that the Work may go on?

A MASTER'S LETTER

EDITOR'S NOTE.—The first edition of Mr. A. P. Sinnett's book, *The Occult World*, was published at London in 1881. During the previous year Mr. Sinnett, then the editor of "The Pioneer" newspaper at Allahabad, India, had made the acquaintance of Madame Blavatsky, had entertained her in his home, had been witness of numerous "occult phenomena" performed by her, and had through her agency entered into correspondence with two of the *Mahatmas* connected with her Theosophical mission. Associated with Mr. Sinnett in his experiments and correspondence was Mr. A. O. Hume, formerly one of the Secretaries of the British Government of India. *The Occult World* was the first popular treatment of the Theosophical teachings and phenomena, being preceded only by Madame Blavatsky's *Isis Unveiled*. Mr. Sinnett's book is an account of his acquaintance with H.P.B., the phenomena he witnessed, and the correspondence which ensued with the *Mahatmas*, from whose Letters he gives numerous extracts. One Letter in particular, a most important one, was originally addressed to Mr. Hume. From this Letter Mr. Sinnett gives a long extract. The original Letter has never been published elsewhere than in *The Occult World*, and as that book is now seldom circulated among Theosophists, this Letter is unknown to most students. THEOSOPHY therefore reprints it herewith according to the text of the first edition of *The Occult World*, together with the introductory paragraph by Mr. Sinnett immediately preceding the Letter itself.

I AM here enabled to insert the greater part of a letter addressed by Koot Hoomi to the friend referred to in a former passage, as having opened up a correspondence with him in reference to the idea which he contemplated under certain conditions, of devoting himself entirely to the pursuit of occultism. This letter throws a great deal of light upon some of the metaphysical conceptions of the occultists, and their metaphysics, be it remembered, are a great deal more than abstract speculation.

"DEAR SIR,—Availing of the first moments of leisure to formally answer your letter of the 17th ultimo, I will now report the result of my conference with our chiefs upon the proposition therein contained, trying at the same time to answer all your questions.

"I am first to thank you on behalf of the whole section of our fraternity that is especially interested in the welfare of India for an offer of help whose importance and sincerity no one can doubt. Tracing our lineage through the vicissitudes of Indian civilization from a remote past, we have a love for our motherland so deep and passionate that it has survived even the broadening and cosmopolitanizing (pardon me if that is not an English word) effect of our

studies in the laws of Nature. And so I, and every other Indian patriot, feel the strongest gratitude for every kind word or deed that is given in her behalf.

"Imagine, then, that since we are all convinced that the degradation of India is largely due to the suffocation of her ancient spirituality, and that whatever helps to restore that higher standard of thought and morals, must be a regenerating national force, every one of us would naturally and without urging, be disposed to push forward a society whose proposed formation is under debate, especially if it really is meant to become a society untainted by selfish motive, and whose object is the revival of ancient science, and tendency to rehabilitate our country in the world's estimation. Take this for granted without further asseverations. But you know, as any man who has read history, that patriots may burst their hearts in vain if circumstances are against them. Sometimes it has happened that no human power, not even the fury and force of the loftiest patriotism, has been able to bend an iron destiny aside from its fixed course, and nations have gone out like torches dropped into the water in the engulfing blackness of ruin. Thus, we who have the sense of our country's fall, though not the power to lift her up at once, cannot do as we would either as to general affairs or this particular one. And with the readiness, but not the right to meet your advances more than half-way, we are forced to say that the idea entertained by Mr. Sinnett and yourself is impracticable in part. It is, in a word, impossible for myself or any Brother, or even an advanced neophyte, to be specially assigned and set apart as the guiding spirit or chief of the Anglo-Indian branch. We know it would be a good thing to have you and a few of your colleagues regularly instructed and shown the phenomena and their rationale. For though none but you few would be convinced, still it would be a decided gain to have even a few Englishmen, of first-class ability, enlisted as students of Asiatic Psychology. We are aware of all this, and much more; hence we do not refuse to correspond with, and otherwise help you in various ways. But what we do refuse is, to take any other responsibility upon ourselves than this periodical correspondence and assistance with our advice, and, as occasion favours, such tangible, possible visible, proofs, as would satisfy you of our presence and interest. To 'guide' you we will not consent. However much we may be able to do, yet we can promise only to give you the full measure of your deserts. Deserve much, and we will prove honest debtors; little, and you need only expect a compensating return. This is not a mere text taken from a schoolboy's

copybook, though it sounds so, but only the clumsy statement of the law of our order, and we cannot transcend it. Utterly unacquainted with Western, especially English, modes of thought and action, were we to meddle in an organization of such a kind, you would find all your fixed habits and traditions incessantly clashing, if not with the new aspirations themselves, at least with their modes of realization as suggested by us. You could not get unanimous consent to go even the length you might yourself. I have asked Mr. Sinnett to draft a plan embodying your joint ideas for submission to our chiefs, this seeming the shortest way to a mutual agreement. Under our 'guidance' your branch could not live, you not being men to be guided at all in that sense. Hence the society would be a premature birth and a failure, looking as incongruous as a Paris Daumont drawn by a team of Indian yaks or camels. You ask us to teach you true science—the occult aspect of the known side of Nature; and this you think can be as easily done as asked. You do not seem to realize the tremendous difficulties in the way of imparting even the rudiments of *our* science to those who have been trained in the familiar methods of yours. You do not see that the more you have of the one the less capable you are of instinctively comprehending the other, for a man can only think in his worn grooves, and unless he has the courage to fill up these, and make new ones for himself, he must perforce travel on the old lines. Allow me a few instances. In conformity with exact science you would define but one cosmic energy, and see no difference between the energy expended by the traveller who pushes aside the bush that obstructs his path, and the scientific experimenter who expends an equal amount of energy in setting a pendulum in motion. We do; for we know there is a world of difference between the two. The one uselessly dissipates and scatters force, the other concentrates and stores it. And here please understand that I do not refer to the relative utility of the two, as one might imagine, but only to the fact that in the one case there is but brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics, and in the other there is just that. Please do not consider me vaguely metaphysical. The idea I wish to convey is that the result of the highest intellection in the scientifically occupied brain is the evolution of a sublimated form of spiritual energy, which, in the cosmic action, is productive of illimitable results; while the automatically acting brain holds, or stores up in itself, only a certain quantum of brute force that is unfruitful of benefit for the individual or humanity. The human brain is an exhaustless generator of

the most refined quality of cosmic force out of the low, brute energy of Nature; and the complete adept has made himself a centre from which irradiate potentialities that beget correlations upon correlations through Æons of time to come. This is the key to the mystery of his being able to project into and materialize in the visible world the forms that his imagination has constructed out of inert cosmic matter in the invisible world. The adept does not create anything new, but only utilizes and manipulates materials which Nature has in store around him, and material which, throughout eternities, has passed through all the forms. He has but to choose the one he wants, and recall it into objective existence. Would not this sound to one of your 'learned' biologists like a madman's dream?

"You say there are few branches of science with which you do not possess more or less acquaintance, and that you believe you are doing a certain amount of good, having acquired the position to do this by long years of study. Doubtless you do; but will you permit me to sketch for you still more clearly the difference between the modes of physical (called exact often out of mere compliment) and metaphysical sciences. The latter, as you know, being incapable of verification before mixed audiences, is classed by Mr. Tyndall with the fictions of poetry. The realistic science of fact on the other hand is utterly prosaic. Now, for us, poor unknown philanthropists, no fact of either of these sciences is interesting except in the degree of its potentiality of moral results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to every one and everything, or more bound to nothing but the selfish requisites for its advancement, than this materialistic science of fact? May I ask then . . . what have the laws of Faraday, Tyndall, or others to do with philanthropy in their abstract relations with humanity, viewed as an intelligent whole? What care they for *Man* as an isolated atom of this great and harmonious whole, even though they may sometimes be of practical use to him? Cosmic energy is something eternal and incessant; matter is indestructible: and there stand the scientific facts. Doubt them, and you are an ignoramus, deny them, a dangerous lunatic, a bigot; pretend to improve upon the theories—an impertinent charlatan. And yet even these scientific facts never suggested any proof to the world of experimenters that Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and that she works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material. Hence, their ignorance about

the scattering and concretion of cosmic energy in its metaphysical aspects, their division about Darwin's theories, their uncertainty about the degree of conscious life in separate elements, and, as a necessity, the scornful rejection of every phenomenon outside their own stated conditions, and the very idea of worlds of semi-intelligent if not intellectual forces at work in hidden corners of Nature. To give you another practical illustration—we see a vast difference between the two qualities of two equal amounts of energy expended by two men, of whom one, let us suppose, is on his way to his daily quiet work, and another to denounce a fellow-creature at the police station, while the man of science can see none; and we—not they—see a specific difference between the energy in the motion of the wind and that of a revolving wheel. And why? Because every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offsprings of his fancies, desires, impulses, and passions; a current which re-acts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity. The Buddhist calls this his 'Skandha'; the Hindu gives it the name of 'Karma.' The adept involves these shapes consciously; other men throw them off unconsciously. The adept, to be successful and preserve his power, must dwell in solitude, and more or less within his own soul. Still less does exact science perceive that while the building ant, the busy bee, the nidifacient bird, accumulates each in its own humble way as much cosmic energy in its potential form as a Haydn, a Plato, or a ploughman turning his furrow, in theirs; the hunter who kills game for his pleasure or profit, or the positivist who applies his intellect to proving that +x+=—, are wasting and scattering energy no less than the tiger which springs upon its prey. They all rob Nature instead of enriching her, and will all, in the degree of their intelligence, find themselves accountable.

"Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore, can make no claim upon our help until it blends itself with metaphysics. Being but a cold classification

of facts outside man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her method, she little cares. Therefore, as our sphere lies entirely outside hers—as far as the path of *Uranus* is outside the Earth's—we distinctly refuse to be broken on any wheel of her construction. Heat is but a mode of motion to her, and motion develops heat, but why the mechanical motion of the revolving wheel should be metaphysically of a higher value than the heat into which it is gradually transformed she has yet to discover. The philosophical and transcendental (hence absurd) notion of the mediæval Theosophists that the final progress of human labour, aided by the incessant discoveries of man, must one day culminate in a process which, in imitation of the Sun's energy—in its capacity as a direct motor—shall result in the evolution of nutritious food out of inorganic matter, is unthinkable for men of science. Were the sun, the great nourishing father of our planetary system, to hatch granite chickens out of a boulder 'under test conditions' to-morrow, they (the men of science) would accept it as a scientific fact without wasting a regret that the fowls were not alive so as to feed the hungry and the starving. But let a *shaberon* cross the Himalayas in a time of famine and multiply sacks of rice for the perishing multitudes—as he could—and your magistrates and collectors would probably lodge him in jail to make him confess what granary he had robbed. This is exact science and your realistic world. And though, as you say, you are impressed by the vast extent of the world's ignorance on every subject, which you pertinently designate as a 'few palpable facts collected and roughly generalized, and a technical jargon invented to hide man's ignorance of all that lies behind these facts,' and though you speak of your faith in the infinite possibilities of Nature, yet you are content to spend your life in a work which aids only that same exact science.

. . .

"Of your several questions we will first discuss, if you please, the one relating to the presumed failure of the 'Fraternity' to 'leave any mark upon the history of the world.' They ought, you think, to have been able, with their extraordinary advantages, to have 'gathered into their schools a considerable portion of the more enlightened minds of every race.' How do you know they have made no such mark? Are you acquainted with their efforts, successes, and failures? Have you any dock upon which to arraign them? How could your world collect proofs of the doings of men who have

sedulously kept closed every possible door of approach by which the inquisitive could spy upon them? The prime condition of their success was that they should never be supervised or obstructed. What they have done they know; all that those outside their circle could perceive was results, the causes of which were masked from view. To account for these results, men have, in different ages, invented theories of the interposition of gods, special providence, fates, the benign or hostile influence of the stars. There never was a time within or before the so-called historical period when our predecessors were not moulding events and 'making history,' the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices. Are you quite sure that the visible heroic figures in the successive dramas were not often but their puppets? We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along on the mighty tide, can only modify and direct some of its minor currents. If we had the powers of the imaginary Personal God, and the universal and immutable laws were but toys to play with, then, indeed, might we have created conditions that would have turned this earth into an arcadia for lofty souls. But having to deal with an immutable law, being ourselves its creatures, we have had to do what we could, and rest thankful. There have been times when 'a considerable portion of enlightened minds' were taught in our schools. Such times there were in India, Persia, Egypt, Greece, and Rome. But, as I remarked in a letter to Mr. Sinnett, the adept is the efflorescence of his age, and comparatively few ever appear in a single century. Earth is the battle-ground of moral no less than of physical forces, and the boisterousness of animal passion, under the stimulus of the rude energies of the lower group of etheric agents, always tends to quench spirituality. What else could one expect of men so nearly related to the lower kingdom from which they evolved? True also, our numbers are just now diminishing, but this is because, as I have said, we are of the human race, subject to its cyclic impulse, and powerless to turn that back upon itself. Can you turn the Gunga or the Bramaputra back to its sources; can you even dam it so that its piled-up waters will not overflow the banks? No; but you may draw the stream partly into canals, and utilize its hydraulic power for the good of mankind.

So we, who cannot stop the world from going in its destined direction, are yet able to divert some part of its energy into useful channels. Think of us as demi-gods, and my explanation will not satisfy you; view us as simple men—perhaps a little wiser as the result of special study—and it ought to answer your objection.

" 'What good,' you say, 'is to be attained for my fellows and myself (the two are inseparable) by these occult sciences?' When the natives see that an interest is taken by the English, and even by some high officials in India, in their ancestral science and philosophies, they will themselves take openly to their study. And when they come to realize that the old 'divine' phenomena were not miracles, but scientific effects, superstition will abate. Thus, the greatest evil that now oppresses and retards the revival of Indian civilization will in time disappear. The present tendency of education is to make them materialistic and root out spirituality. With a proper understanding of what their ancestors meant by their writings and teachings, education would become a blessing, whereas now it is often a curse. At present the non-educated, as much as the learned natives, regard the English as too prejudiced, because of their Christian religion and modern science, to care to understand them or their traditions. They mutually hate and mistrust each other. This changed attitude towards the older philosophy, would influence the native princes and wealthy men to endow normal schools for the education of pundits; and old MSS., hitherto buried out of the reach of the Europeans, would again come to light, and with them the key to much of that which was hidden for ages from the popular understanding, for which your skeptical Sanscritists do not care, which your religious missionaries do not *dare,* to understand. Science would gain much, humanity everything. Under the stimulus of the Anglo-Indian Theosophical Society, we might in time see another golden age of Sanscrit literature. . . .

"If we look at Ceylon we shall see the most scholarly priests combining, under the lead of the Theosophical Society, in a new exegesis of Buddhistic philosophy; and at Galle, on the 15th of September, a secular Theosophical School for the teaching of Singhalese youth, opened with an attendance of over three hundred scholars; an example about to be imitated at three other points in that island. If the Theosophical Society, 'as at present constituted,' has indeed no 'real vitality,' and yet in its modest way has done so much practical good, how much greater results might not be anticipated from a body organized upon the better plan you could suggest?

"The same causes that are materializing the Hindu mind are equally affecting all Western thought. Education enthrones skepticism, but imprisons spirituality. You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this, and you will confer happiness of mind on thousands. The era of blind faith is gone; that of inquiry is here. Inquiry that only unmasks error, without discovering anything upon which the soul can build, will but make iconoclasts. Iconoclasm, from its very destructiveness, can give nothing; it can only raze. But man cannot rest satisfied with bare negation. Agnosticism is but a temporary halt. This is the moment to guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans. He who observes what is going on to-day, on the one hand among the Catholics, who are breeding miracles as fast as the white ants do their young, on the other among the free thinkers, who are converting, by masses, into Agnostics—will see the drift of things. The age is revelling at a debauch of phenomena. The same marvels that the spiritualists quote in opposition to the dogmas of eternal perdition and atonement, the Catholics swarm to witness as proof of their faith in miracles. The skeptics make game of both. All are blind, and there is no one to lead them. You and your colleagues may help to furnish the materials for a needed universal religious philosophy; one impregnable to scientific assault, because itself the finality of absolute science, and a religion that is indeed worthy of the name since it includes the relations of man physical to man psychical, and of the two to all that is above and below them. Is not this worth a slight sacrifice? And if, after reflection, you should decide to enter this new career, let it be known that your society is no miracle-mongering or banqueting club, nor specially given to the study of phenomenalism. Its chief aim is to extirpate current superstitions and skepticism, and from long-sealed ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter, if he only wills, and that all 'phenomena' are but manifestations of natural law, to try to comprehend which is the duty of every intelligent being."

HEART AND SOUL

TRUE devotion is natural and divine. It may be nurtured, helped and guided; it cannot be machined. The adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not adepts; he can also govern and employ, as he chooses, the spirits of the elements. But even he cannot control the immortal spirit of any being, living, or dead, for all such spirits are alike sparks of the Divine Essence and not subject to any foreign domination. Whether on a top rung of the ladder of being, or on a low one, whether full of zest and power, or submerged therein, every being has, nay, *is* heart and soul within. Soul is the very essence of being; it is true being. Heart is in reality the seat of Soul itself—the real being. Why, then, has life so many mysteries? Because the Soul "dwells like a star apart." The heart has not yet fully uttered itself, and we have never attained or even understood the extent of its powers. Is it too much to believe that man should be developing new sensibilities and a closer relation with nature? The logic of evolution must teach as much, if carried to its legitimate conclusions.

The world would go mad without Theosophy. This is plainly evident to the Theosophist who sees and understands the cry of the Soul, a cry that grows louder in every direction as the daily trials and difficulties become greater. It is shown by expressions of thought, word and deed near and far that are more or less faithful echoes of Theosophy itself. Noble hearts still walk here, fighting over again the ancient fight. They seek each other, so as to be of mutual help. Some are banded together; others are scattered over the land, however known or unknown they may be. Their expressions of good-will arise from the ideas impacted in the imperishable centre of man's nature. That centre has its root in the one Spirit, the Soul of all that is. It is the inner hidden sounding-board of all mankind. From it are echoed fragments of wisdom and compassion struck as a resounding chord by the conscious co-workers with nature. They form the guardian wall of the great Theosophical Movement throughout the ages.

Assiduity in devotion brings real knowledge and true wisdom. It is innate in the Soul. It is doing what is right, not according to any arbitrary code, but according to Karmic Law. It is doing what is needed and worthy to be done, and doing it whole-heartedly or else not at all, for what is not right or necessary had better be left

alone. Of course, the questions of right and wrong, good and evil, necessity or otherwise are problems in themselves. They can be solved only by the aid of Theosophy and the guidance of those who, having passed through all the needed experience, also have the wisdom. True devotion, therefore, manifests itself in doing well what is to be done, and with just the right whole-hearted feeling. It is not doing by halves. Devotion and knowledge that is wisdom, however, cannot be measured nor their depth determined by the age of body or any externals. The humblest devotee in Theosophy may in a quiet unassuming way show a truer devotion every day than the most intellectually gifted.

A true friend is that soul who does not desert you or whom you do not desert in the eleventh hour of need; nor is true friendship a false or unwise attachment. True friendship manifests in devotion to the interests of others, and in one's own in so far as that may serve others. It is shown in the joyful assumption of responsibility. A true worker takes joy in the work itself, and assumes so far as possible the responsibility for what is undertaken. This may not mean fixing a predetermined course of action, but making only such plans as are based on principle with regard for the soul's welfare, and a fluidic position balanced in the good Law. That requires a positive, and not a negative, attitude. Real devotion thus finds expression in true feeling and wise action. These make and are the signs of all great Souls.

Non-Attachment

Self-interest is always a matter of thinking; we can have no attachment for anything that we do not think about, nor can we have any dislike for a thing we do not think about; so if we find confronting us things right to be done, we should do them, regardless of whether they promise success or failure to ourselves. Krishna says that final emancipation immediately results from such renunciation, thus placing complete renunciation as attainment of the goal.—*R.C.*

STUDIES IN KARMA

XVI

Prevision, Predestination, and Responsibility

MATERIALISM is the illusion that all forces are physical. All physical forces are measurable as to magnitude and direction—if we have the proper instruments. From this it follows that a "resolution" of any set of forces can be made; that is to say, its net result determined. It is a principle in use every day throughout technology; all engineering results depend upon the fact that such resultants can be calculated with practical accuracy. If, then, all the forces of the cosmos are physical, it follows as night follows the day, that the utmost motion of every atom in the Universe is predetermined through all eternity.

This is the philosophy of the materialist in a nutshell. But a curiously self-revealing aspect is shown at once in practice. Determinism involves on the one hand, no logical possibility of blame for any deed done, gives no room for rancor, revenge, or recrimination; high-minded men like Einstein, who embrace this philosophy, embrace also that aspect of it. On the other hand, it leaves no room either, for admiration, reverence, respect, hope or aspiration. Moral values disappear utterly in a philosophy which pictures every individual as a helpless compound of forces moved to ends preordained from the beginning. A queerly mystic variation of this cult likewise regards the course as fixed, but considers the observing entity as free from the course taken by his vehicle; capable of free observation and judgment, but incapable of influencing results. Some of the worst moral monsters in history have resulted from this.

But observe the blatant contradiction; in the Communist Party of Russia today is perhaps the largest single body of men holding to an uncompromising determinism. That body also happens to be the body whose policy is most founded on hate, fear, and revenge, imbued with the most intransigent determination to bend the "inexorable" course of events to its own will, most given to heroics and hero-worship!

The reason of course is that no one *really* believes in determinism, in spite of its apparently remorseless logic; wherever it is held, it is simply a rationalized prop for some emotional bias or other which in itself has nothing to do with reason but much with passion. The absurdity of these paradoxes is patent; it is the delusion

that the forces are all physical, whereas the most important ones are not physical at all. Yet even here we face a deep mystery—in fact the mystery of free-will. Physical or metaphysical, the Universe is a compound of force and substance resting upon the universal Unknowable which is *both* force and substance. Predestination follows far into resolutions of forces non-physical as well as physical. Of course, "resolutions of forces" depend for their existence upon the thesis that force and substance are separate; as we approach the threshold where both are One, the mystery ceases to have meaning. That which is Force uncurbed by the inertias of substance, is Free-will unbounded; that which is Substance immovable by forces, is Self-Existence supreme. Life is both; and—"That thou art!"

But in the finite realms of manifestation, the planes of half-existence upon which we normally live both physically and metaphysically, we shall struggle for aeons yet with the problem of understanding. One may understand in shadowy form more than one mechanism of prevision. Resolution of forces is one of them. Anyone able to see with a fair degree of accuracy all the causes which have been set in motion toward a certain end, can predict with an accuracy proportional to the scope of his vision. There is nothing mysterious about this; all of us carry it out through every hour of our lives—in fact, we could not live without doing it. This faculty transferred to another plane is still the same faculty, plus clairvoyance as to causes. But there are still higher prophetic faculties based upon an understanding of the true nature of time, upon the existence of time-directions in the universe running at other angles than the one we normally know. A driver on a crowded road can see but the machines before and behind him, while an observer in the air can see the entire line. To foresee events we have to leave the road and the machine; something which only Adepts do consciously, but many others do sporadically and unconsciously, in dream or vision. The Adept can see and warn against a coming collision, and so far as he interjects his will, predestination vanishes. The driver is predestined; but that predestination exists only for his particular circumstances and plane of consciousness. Nor can the observer predict for certain, unless he sees the man's mind as well as his body. At any moment the driver may speed up or slacken his pace, may turn off the pavement to rest. The *if* thus always exists for even the most adept prophet. Accuracy increases with increasing numbers; the *average* course of a mass of beings is infinitely more calculable than that of a single one. We see this fact

constantly in the use of sociological and economic statistics which enable very accurate prophecies of social trends in directions unattainable through trying to evaluate the circumstances of an individual.

For any event to happen at all, there must have been a definite moment when it became *inevitable*. Physically, the time of choice is past for a suicide at the moment his foot leaves the brow of the cliff. But at some moment before that, he must have fallen from some mental cliff; the forces of despair in his soul must have risen to a power where the possibility of stemming them vanished forever. Days before? Seconds? Months? Years or incarnations? Undoubtedly various cases represent all these conditions. Analyzing the lives of men, one sees again and again cases which followed a seemingly haphazard course; and yet which in retrospect at the end, show a perfectly coherent trend toward an end set from birth—the working out of forces of past times from a moment of choice long back of birth. Yet just such apparent cases now and then break sharply away from the seeming predestination and force for themselves a new destiny. Who may fathom the infinite mysteries of human Karma?

The discriminating principle in us is free; yet its range of choices is defined by surrounding circumstances and through the organs had by birth, both of which in turn are the results of past action and past choice. The will of man draws upon unfettered Eternity lying at the root of every sentient thing; yet the latitude of the channels through which it flows is also the result of the past. Thus, while man is a compound of all the powers of the Universe, he is also a balance of the most contradictory forces, and particularly is he a paradox of fate and free-will, of freedom of choice and of automatism.

Nor is any man's Karma distinguishable, except in part, as an individual. No man can say where he ends and others begin. For all the material upon which we exercise the power of thought, we are indebted to the human mind at large. The discrimination with which we select food for thought is ours, and is yet conditioned by the influences of parents, teachers, and preceptors. Our minds move in certain grooves deeply graven in childhood by forgotten influences. Some traits in all of us are not our Karma at all in any *direct* sense; they are things of which we may be unconscious, karma transmitted through us as an instrument, from those who impressed it upon us to those others who suffer from or benefit by it—and who inevitably ascribe it all to us personally. There is many an uncon-

scious "Typhoid Mary," carrying to others the seeds of infinite disease, and yet not herself suffering therefrom at all; there is many a messenger of noble thought who benefits not by that thought, or even understands it. Some Karma is there, yes; but the karma of the instrument and not directly of the operator. How, then, can anyone judge another, with as little vision as most of us have? How can we separate *our* fate from that of a million others? How can any of us hope for progress except insofar as the whole of mankind progresses?

Yet none is wholly bound. The man tied hand and foot can still flex his muscles and maintain their function until the Karma of an exhausted cause—worn out by suffering—brings him rescue. The man in a prison cell can keep health by pacing his narrow area until expiation is rendered and his stride released to wider fields! We are Infinitude itself; and Infinitude outwears in the end all bars.

"Small Plain Duties"

The man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindness, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice and Charity to all Humanity—what better paths toward the enlightenment you are striving after than the daily conquest of Self, the perseverance in spite of want of visible psychic progress, the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage—since good and evil are not to be measured by events on the lower or physical plane.—*From A Master's Letter.*

FITTING INTO THE PLAN

"Humanity is the child of cyclic Destiny and not one of its Units can escape its unconscious mission, or get rid of the burden of its co-operative work with nature."

—*H. P. Blavatsky.*

"Let us extend help to all who come our way. This will be true progress; the veils that come over our souls fall away when we work for others. Let that be the real motive and the *quality* of the work done makes no difference."

—*William Q. Judge.*

"He who follows the true Path is not drawn away from his fellow-men. His fellow-men are more to him than they ever were before. He sees more in them. He sees more clearly the difficulties under which they labor, and desires to help them in every way. So he is more of a living man."

—*Robert Crosbie.*

HUMANITY, as well as each of its Units, presents a well-nigh unsolvable enigma to the human mind. And it is, and must remain so, unless viewed and studied in the light of the Theosophical teaching, for where else may be found a rational exposition of the history, development and destiny of man whether on this planet or on other planets? There is none.

Periodically some "craze" sweeps abroad taking possession of the race-mind ever avid for something "new", something "different". Being short-lived, they follow in quick succession, one "craze" after the other. Each no doubt has some peculiar merit since it serves a designed end, but to the student of Theosophy they all have something in common—they but serve to illustrate, however crudely, some fundamental truth or aspect of the ancient philosophy. Consider the latest, the "jig-saw" puzzle. It is at once a perfect example of the jumble of mixed ideas that make up what we call our minds. And further, does it not appear a meaningless mass —without a central point, without definiteness of any description? Nevertheless there is a basic plan, however invisible, however unrecognizable. But were one to doubt and deny this fact, and refuse to apply himself perseveringly to the task of reconstructing the heterogeneous pieces into a symmetrical whole, he would fail to make the discovery and gain the resulting comprehension.

Applying the same idea to the riddle of our own being and the purpose thereof: we dare not doubt or deny, but must bend every energy toward searching out the Plan which underlies all, embraces

all. *We are in the stream of evolution.* What does that mean to most people? Alas, for the most part, they question not—least of all do they question themselves. A jumble of ideas exists purporting to explain "evolution"; many and various processes are named and recorded, numberless facts catalogued; but what of the "we" in the midst of and at the heart of evolution? A total failure of understanding is shown regarding that invisible, recognizable but unrecognized Something which carries the Plan of all evolution, pressing forward and onward in cyclic rise toward a definite goal, in perfect harmony and strict accord with the Law inherent in itself.

Humanity is a composite Unit; it has no existence apart from the Units composing it—ourselves. How, then, to unriddle this deepest of enigmas save by turning the searchlight of intelligent inquiry within ourselves, each one? Who or what are we? How do we work, and why? What relation exists between these others and myself, and how is it sustained? Do I but seem to progress? Does the measure of true progress lie outside myself? What constitutes true progress? Matters it what judgment is passed upon me, seeing that I cannot judge another? Is pleasure my goal, the while I seek to avoid what is painful? Am I bound down by the event of things, a slave of circumstance? Or do I forget myself in striving to act with purity of motive, aiming to benefit all? Be my actions wise or foolish, what is the purpose of it all? Can it be known? Answer is: it has been known; the Knowers of that ancient Knowledge exist in the world of men today; that priceless Knowledge is to be had only without price, is within the reach of all, is within all.

Each Unit of Humanity, like each piece of the jig-saw puzzle, has its own place and is of equal importance with all the rest; no piece may be discounted if the puzzle is to be worked to its completion. Each piece fits easily, smoothly, into its natural place; it cannot be jammed into the place of another; it is, in the other's place, a misfit—retarding solution, hindering the task of reconstruction. Are we not aware of an analogous fact in human affairs, commented on by Krishna in *Bhagavad-Gita?* "The duty of another is full of danger", He says. "It is better to perish in the performance of one's own duty than to perform the duty of another"—however well it may appear to be done.

Patience is required in working out the jig-saw puzzle. Is not Patience one of the seven golden Virtues? Our everyday life of turmoil and uncertainty in conducting our human affairs presents ample opportunity for the practice of that noble Virtue, a Soul-quality,

"*Kshanti,* patience sweet, that nought can ruffle"—an unshakable attitude of quiet calm in the face of any and every circumstance. Observing only the appearances of things, the visible results of countless personal plans in the process of fulfillment or disappointment, we fail to perceive and comprehend the Plan encompassing all. If this is a Universe of Law, then indeed "each circumstance must be to us quite right. And in our failures to perform set acts should be our greatest helps, for we can in no other way learn that calmness which Krishna insists upon. If all our plans succeeded, then no contrasts would appear to us. Also those plans we make may all be made ignorantly and thus wrongly, and kind Nature will not permit us to carry them out. We get no blame for the plan, but we may acquire Karmic demerit by not accepting the impossibility of achieving."

We are not living in a mechanical universe. This Earth is an aggregate of beings depending upon Man for their evolution. All in ceaseless motion, they act in accordance with their own natures, their reaction is on Man. It is not ours to say what shall be the result of an action; the Law will bring about a result much better, perhaps, than we had imagined. Looking only to our motives, we must be ready at every step of the way to give up a preconceived notion, a set idea, nay even to part with all that we have hitherto held to be true. Is that which we hold to basic to the Plan which includes all? If not, it is false; sooner it parts company with us the better. There must be indifference, a "higher carelessness", to all that is of a passing, separative nature; a lion's grip on all that is eternal, unifying, and whole.

Not till some of the rough edges have been worn off by experience do we begin to feel ourselves "fitting into" the Plan. Is it a *fixed* plan? Fixed only in the sense that it excludes none, deals justly with all, and unceasingly makes for righteousness. In our hearts, where is seated the Ancient One, we know this is true: Brotherhood is of all life; absolutely just and without possibility of erring is the Law that rules throughout; there is an ever-becoming in widening sense till we include all—which is true progress. Feeling no old "pulls", incurring no new obligations, to move serenely from moment to moment fulfilling whatever duty lies in our path, we are thus free to work for man's salvation. Freedom is of the Soul; we are not bound save by selfishness; unconditioned freedom is selflessness.

YOUTH-COMPANIONS' FORUM

THERE have been many cyclones, floods, and earthquakes recently throughout the United States. Does that mean that the people in the afflicted areas are more wicked than those in other parts of the country?

(*a*) Of earthquakes it is said that "stresses accumulate in the strata to a point where the elastic limit is exceeded, and rupture and a slip follow by which equilibrium is once more restored." Writes Mr. Judge on the same subject: "Man is a great dynamo, making, storing, throwing out energy, and when masses of men composing a race thus make and distribute energy, there is a resulting dynamic effect on the material of the globe which will be powerful enough to be distinct and cataclysmic." Of the earth, he says, "It must therefore exhibit alterations corresponding to those through which the thinker is going." It would certainly seem a rather bigoted interpretation of Karma to say, "Yes, those people who were killed by an earthquake were more evil than those who survived or suffered not at all." Undoubtedly, it was "coming to them," yet with the infinite correlations of the Law, its ramifications on planes of which we are as yet more or less ignorant, are we in a position to judge? As races and sub-races, we are all in different stages of stress toward the elastic limit. That it comes sooner to one than another may be indication of working off some old Karmic debt rather than some great sin peculiar to the sufferer. In individual illness, often it is that with the passing of the disease, the whole health of the man is restored, other minor ailments being carried also. And we must not forget that cataclysms mark the beginning of a new and better cycle as well as the sloughing off of the old one.

(*b*) One cannot say that a group of people is more wicked because of the Karma it is meeting, any more than he can say that an individual is wicked because his Karma is "bad". If we consider any form of Karma as a problem to be solved, or a lesson to be learned, we can see that the character of a being cannot be judged by the problem, but by the way he faces that problem. For instance, if we saw a child doing a lesson in arithmetic, we could not say that he was wicked because he had it to do. But, if he were grumbling about his task or avoiding the work, we might say that he is acting selfishly; and it is certain that he will have to face the same problem again and again until he has solved it. The same

example may be applied to groups of people, for individual Karma is bound up with group and race Karma. Those groups of people evidently have problems to meet and adjustments to make which they can do best as a body, and when those adjustments are made, floods and earthquakes will cease.

(*c*) In such a question about a seemingly local disturbance, there are two phases usually overlooked. First, the effect of such a catastrophe is felt all over the United States, and among other countries, for that matter—not solely in the locality of the phenomenon. Secondly, all of the people in the afflicted area are not seriously hampered by the occurrence. Another point is that there needs must be present a physical condition capable of being affected by whatever forces come into play; in short, without agents for Karma to work through there can be no Karma.

While the physical effect of any disturbance of real importance seems to be concentrated in one locality, its effects—economic, psychic, moral and intellectual—are really dispersed in all directions. For instance, in the earthquake lately experienced in California, the physical damage was certainly restricted as to area, but many an eastern and farther western heart was filled with anxiety for loved ones in the afflicted area. Many were the contacts renewed between old friends through inquiries as to the well-being of those living in Southern California. The scope of the economic effect is obvious. Many German, French, Chinese, Japanese, and American products will be needed to replace those damaged. Many a contribution to Red Cross, Salvation Army, etc., has been made in other parts of the country to help those affected. The moral and intellectual effect will vary with the amount of interest expressed by the individual situated in other parts, but it will be of sufficient importance to warrant attention.

Any action most affects those who have in their nature something homogeneous with the nature of the occurrence. We have a vivid example of this in the recent Akron disaster: One of the three survivors was also one of the few survivors of the Shenandoah. There are always those who pass through such an experience apparently unaffected.

Another point has possibly a more direct bearing on this particular question than the others. Various sections of the country are subject to different kinds of disturbances depending on the geologic structure and situation of that part of the country. The East has its electric storms and heavy rains; the Middle West has its

cyclones and tornadoes; the West has its earthquakes and droughts; the South suffers principally from floods; and the North from blizzards and heavy snows. The people living in those sections realize the dangers to which they are exposed and choose their location with open eyes. Their Karma is expressed perhaps in their choice. The average person chooses his home in spite of what may happen; the occurrence is not the result of his living there, but living there, he meets the Karma of the community which is also his.

Why is it that crime of all kinds and "black magic"—all the dark side of nature has such a fascination for most people?

(*a*) Yes, even at question and answer meetings, there seems to be a general livening of interest at the very mention of "phenomena" or "magic." Undoubtedly the dark side of nature holds a great interest for us. But an interest often carries with it a yearning for satisfaction—of the very "dark nature" within us. Man must be thought of as dual, as containing a conflict of great forces. This is because he has always had a struggle to choose between his own great and small interests, between all of his own interests, and the interests of others. There has always been a fight between the small and the large, the near-sighted and the noble. "Light and darkness are the world's eternal ways". This is no cut and dried rigidly determined precept, but the symbol of a great war which is being fought out in various ways and degrees. Yet for the purposes of thought we must make some arbitrary divisions. So, let's call "dark" everything that is mean, small and selfish, the "easiest" way,—and "light" everything that is harmless, progressive, universal, that is "hard" to get, because it means self-directed growth. That the interests of the dark side are more easy to attach oneself to explains much of their fascination; and when they are surrounded with all the glamour of something naughty, and unconventional, they become enticements.

(*b*) The one Life is all inclusive, both what we call good and bad being represented in the category. But we, self-conscious beings, knowing that light and darkness are the world's *eternal* ways, can choose on which to concentrate. Gentle service, restraining by the divine the lower self, leaves little time to indulge in speculation on the dark side of nature whose effects we can too plainly see.

What would you consider true education?

Education is a term which would probably arouse a different reaction according to the individual to whom it was presented. However any conception of education seems to posit a certain amount

of learning. This learning may be of various types. The most common and the one most generally thought of is "book-larnin'." This very expression points out to the inquirer one of the weaknesses of this type of education, for the fact that the learning comes from books and not from experience implies that it will, in part, consist of theoretical and unpractical material which is of little use to the individual and is soon forgotten. Still, we can not learn all things from our own experience and must accept the experiences of others in many instances. When we blunder into things without the aid of others, we often needlessly harm both ourselves and our friends. If it were possible to attain the happy medium between experience and "authority," we should probably attain "true education." Perhaps the most general and inclusive definition of a truly educated person is one who has learned how to live. Of course, this is a very abstract statement, but it must be so in order to apply to mankind in general. If this definition is accepted there will be a surprisingly small number of persons who will be eligible to enter the ranks of the educated. There is a vast number of college graduates leaving our colleges and universities every year. Most of those after ten years show not the slightest symptoms of the fact that they were once "exposed" to the great minds of the ages. Their discontent shows that they have failed to grasp the larger principles which were presented to them and have thus not been able to apply them to their own lives. Any individual's life is conditioned by his natural endowments and his environment. Because of this fact each person is fitted for a different type of existence. However there is one principle which would seem to apply to all classes alike, and this, somewhat tritely expressed, is to so live that the greatest number of people are benefited. If people could be taught that they have a higher nature which should be the directing agent of action, instead of placing all of their interests in the baser and more transitory nature, they would achieve a happier and more tranquil existence, and strife among peoples would be done away with.

SCIENCE AND THE SECRET DOCTRINE

XLV

(*Part Two*)

WE are thus left desolate amid a number of theories each of which has suffered a disintegrative and deleterious examination by men of science, using their own tools. And it will so remain so long as science does not recognize *the organic construction of the universe.*

What then, is the organic picture of planet formation, the Karmic relationships between the members of a planetary family? Basically, it follows the ways of every process of generation: the recrudescence of latent causes; the emergence of ancient potencies into objective activity; the firing up of prëexistent centers in space —the "laya centers."

> It is Fohat who guides the transfer of the principles from one planet to the other, from one star to another—child-star. When a planet dies, its informing principles are transferred to a *laya* or sleeping centre, with potential but latent energy in it, which is thus awakened into life and begins to form itself into a new sidereal body. . . . When Fohat is said to produce "Seven Laya Centres," it means that for formative or creative purposes, the GREAT LAW . . . stops, or rather modifies its perpetual motion on seven invisible points within the area of the manifested Universe. *"The great Breath digs through Space seven holes into Laya to cause them to circumgyrate during Manvantara."* (*S.D.* I, 147). (From the Occult teachings.) *"The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate."* . . . *"Being scattered in Space, without order or system, the world-germs come into frequent collision until their final aggregation, after which they become wanderers (Comets). Then the battles and struggles begin. The older (bodies) attract the younger, while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds."* (*Secret Doctrine,* I, 201). The assertion that all the worlds (Stars, planets, etc.)—as soon as the nucleus of primordial substance in the *laya* (undifferentiated) state is informed by the freed principles, of a just *deceased* sidereal body—become first comets, and then Suns to cool down to inhabitable

> worlds, is a teaching as old as the Rishis . . . It is only after losing its velocity, and hence its fiery tail, that the "Fiery Dragon" settles down into quiet and steady life as a regular respectable member of the sidereal family . . . what is there so impossible that a laya centre—a lump of cosmic protoplasm, homogeneous and latent, when suddenly animated or fired up—should rush from its bed in Space and whirl throughout the abysmal depths in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe! (*S.D.* I, 203-4).

What is this primordial dust, *"cosmic protoplasm"?* Obviously the construction of a living globe involves the activation and aggregation of matter on *all* the planes, since no concrete body can have shape or coherence without the activity of the inner principles. On the highest planes that substance is the eternal principles, the aggregate Atma-Buddhi ready for mass reincarnation in a new planetary body; for the whole globe is flesh of the flesh of man himself. On the lowest—well, science now gives something of an answer! Dr. Eddington claimed that there are in space clouds of calcium and sodium thick enough to affect starlight.[8] Dr. Harlan T. Stetson goes so far as to think that such dust clouds may occasionally shadow the sun's rays enough to bring on an ice age,[9] and he is strangely close to the truth, perhaps:

> . . . . Earth's magnetic attraction of meteoric dust, and the direct influence of the latter upon the sudden changes of temperature especially in the matter of heat and cold, is not a settled question to the present day, I believe. It was doubted whether the fact of our earth passing through the region of space in which there are more or less of meteoric masses has any bearing upon the height of our atmosphere being increased or decreased, or even upon the state of weather. But we think we could easily prove it; and since they accept the fact that the relative distribution and proportion of land and water on our globe *may be due* to the great accumulation upon it of meteoric dust; snow—especially in our northern regions—being full of meteoric iron and magnetic particles; and deposits of the latter being found even at the bottom of seas and oceans, I wonder how Science has not hitherto understood that every atmospheric change and disturbance was due to the combined magnetism of the two

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[8] *Science*, July 26, 1929.
[9] *Los Angeles Times*, Nov. 1, 1930.

great masses between which our atmosphere is compressed! . . . (*Letter from a Master*).

David Dietz states that this universal cloud may be the means of replenishing the stars, making up for the material hurled out in prominences.[10]

The strange "black spots" in space, which emit no light and through which no light can pass, are now conceded to be, not "holes in space," but mysterious clouds of matter whose characteristics cannot be detected by any scientific methods, all such methods depending upon the peculiarities of light rays.[11]

If these clouds are not *laya* matter, undifferentiated substance, "dark space parent of bright space" according to the old Stanzas, then no man can say what they are. And during the *pralaya* of a solar system must not such a cloud rule supreme in the local arena? It is more than significant that the Galaxy is now known to rotate about one of these clouds; its Central Sun, says H.P.B., is in a *laya* state. But there is no certainty that calcium, sodium, *laya* matter, and meteoric dust are all the material containment of space. And it is noteworthy that the collection of meteoric dust by a budding planet is strictly analogous to the collection, by the growing child, of organic matter on this earth, which has previously been part of thousands of other human, animal, and vegetable bodies. For meteoric dust is and can be nothing else than the debris of dead cosmic bodies.

The cometary stage is most mysterious; though scientists, more from intuition than from concrete evidence, are beginning to connect comets with the sun and planets. Jupiter has a family of fifty captive comets.[12] The late Dr. Proctor suggested that the giant planets may be the parents of their comet families themselves, these being cast off in past times. Prof. Chamberlain was inclined to believe that comets had developed from matter ejected from the sun; but the only accessible proof of that kind lends itself quite as well to the supposition of a mere similarity of matter. But in view of the teaching that Jupiter is gradually expanding to an aeriform condition, the state of our earth before the first "Round," these fifty comets are deeply significant. Must it not be then, that Jupiter's next "incarnation" will be that of a minor Sun, with his comets settled down in life, as planets of a new Solar System? Says the "Heart Doctrine:"

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[10] *New York World-Telegram*, Aug. 1, 1931.
[11] *Literary Digest*, July 30, 1932.
[12] *New York Times*, Aug. 23, 1932.

> Behold Migmar,[13] as in his crimson veils his "Eye" sweeps over the slumbering Earth. Behold the fiery aura of the "Hand" of Lhagpa[14] extended in protecting love over the heads of his ascetics. Both are now servants to Nyima[15] left in his absence silent watchers in the night. Yet both in Kalpas past were bright Nyimas, and may in future "Days" again become two Suns. Such are the falls and rises of the Karmic Law in nature. (*The Voice of the Silence*).

And who knows to how many hearts, silent in the pain-filled watches of humbled nights, this in its microcosmic meaning has brought solace?

PRE-EXISTING INTELLIGENCE

Question: By what process is Consciousness developed through the different races?

Answer: The philosophy shows that Consciousness is not developed; Consciousness always *is*. It is *intelligence* which is developed in different ways, in different degrees of substance, on different planes of being. The intelligence gained is an understanding of externalities in their relation to Consciousness itself. After the completion of the rounds of any globe, the intelligence that has been gained in every kingdom is what remains as the type for the next planet. This acquired intelligence is the basis of the Archetypal World, in which types are formulated; in which, let us say with reference to this earth, all the intelligence gained on the moon is formulated, in which all the various degrees of intelligence are contained and are existent before the world is formed. When the day for manifestation comes again, and when the dawn appears, then each form of intelligence differentiates and moves forward until it reaches that state where it can manifest on the basis already gained in the past evolution. So, it is Consciousness first, last, and all the time at the root of all manifestation. Always the Perceiver is behind every form. What is learned in regard to externalities or any instrument is the amount of intelligence gained, and as that intelligence increases it becomes the basis on which better instruments are formed.—*R.C.*

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[13]Mars. [14]Mercury. [15]The Sun.

STUDIES IN THE OCEAN OF THEOSOPHY

XI

"PASSION and desire together with astral model-body are common to men and animals, as also to the vegetable kingdom, though in the last but faintly developed." Below the stage of self consciousness, Mind, Soul, and Spirit are only latent. Development of "the germs of Mind" constitutes the "great differentiation" between the Human kingdom and all the rest. In Man, representative of the whole of Nature, the brute element "is made of the passions and the astral body"; while the "God within begins with *Manas* or mind, and it is the struggle between this God and the brute below which Theosophy speaks of and warns about."

In this struggle between the divine and demoniacal natures, *Desire* is both foe and weapon, according to the direction given. "We cannot rise unless self first asserts itself in the desire to do better" and the quality of "*rajas* is present to give the impulse". By right "use of this principle of passion all the higher qualities are brought to at last so refine and elevate our desires that they may be continually placed upon truth and spirit."

The human form, designed and wrought to domicile a God-like master, has become a dungeon-keep for the majority of Humanity, wherein it languishes in chains of Kama, too benumbed morally to sense its desperate situation. In those members of the race upon whom the awful truth has dawned, ensues bitter strife against their fetters—an *interior* strife, as secret and silent as was the construction of the sacred Temple, which the Soul now strains to cleanse from profanation. For "the emplacement of the desires and passions is, as obtains with the astral body, throughout the entire lower man, and like that ethereal counterpart of our physical person it may be added to or diminished, made weak or increased in strength, debased or purified."

Consciousness and substance are complementary. Each state of consciousness finds means of expression through its corresponding substance aspect. Commingled in Man's embodiment are all grades of matter so far evolved by his experience, responsive to the activity of appropriate thoughts and feelings and providing instrumentation for them. Thus each person becomes virtually the embodiment of his prevailing emotion. Altruistic, constructive desire is expressed through substance sublimated beyond the visible; while sel-

fish, destructive desires function in matter far denser than any visible material. Familiar ideas and sayings are often pregnant with occult significance: who has not heard of "the embodiment of selfishness" or that love of money hardens the heart—this last showing innate recognition of the dense material base required by avarice! Of such dense metals are the race shackles forged; but pure desires, like aspiration for true knowledge and like passion to serve, function in matter tending towards the essence of Buddhi-Manas, from which are fabricated "the three vestures of the Path". And even desire for esthetics, ensouled by brotherly love and free from self-glorification, adds its meed also to the eternal harvest of Divinity.

"As a man thinketh so is he" is a statement scientifically correct and replete with admonition, especially for those who think they are their bodies. The astral form instantly transmits to the physical body any intense emotion with which it may be permeated. In this way, he who identifies himself with the latter becomes subject to its ruling passion at that time, notwithstanding that he is himself the author of that passion. Such subjugation is really taking the position of "anger incarnate", "malice personified", or the embodiment of any other evil feeling present. Marked vibration may take place between the extremes of evil and good impersonation; but the common level of desire maintained determines the general character.

Outward expression may well belie the true inner calibre during life; but after death dissembling ceases. Immediately the governing Consciousness is gone; "astral body and principle of passion and desire leave the physical in company and coalesce. It is then that the term *Kamarupa* may be applied"; for "this joining of the two makes a shape or form which though ordinarily invisible is material and may be brought into visibility." Here lingers no desire assimilable to Spirit. The Ego takes all the good, leaving only the dregs of His late personal lifetime behind; thus the shell of a high motivated individual is not baleful and soon dissipates. However, being "empty of mind and conscience", the human reliquae becomes a potency for harm just to the extent that evil influences do linger in it. For the spook "has powers of its own that can be exercised whenever the conditions permit. These conditions are furnished by the medium of the spiritualists, and in every *seance* room the astral shells of deceased persons are present to delude the sitters, whose powers of discrimination have been destroyed by wonderment."

Any class of *"Karmarupa* spook" is "the enemy of our civilization", but in especial the shells of the wicked who have suffered violent death. In such case, the inner sheaths still cohere and, "free from the weight of the body", are "liable at any moment to be attracted to any sensitive person." But, "of all the shades of hades", the "shells of suicides and executed criminals are the most coherent, longest lived, and nearest to us". These being "the real 'controls' of the *seance* room", all countries practicing capital punishment stand convicted of perpetuating a real, albeit invisible menace, by which "crimes and new ideas of crimes are wilfully propagated".

Remembering that these "shades of hades" are shadows of thoughts and feelings held during physical existence, this subject of *Kama* becomes an intensely practical study; and the third object of the original Theosophical Society becomes of imminent applicational value, for without understanding of the laws underlying psychic phenomena there is no sure safeguard against the perils of psychism.

The Actor upon the stage of Earth-Life, costuming himself in Kamic robes appropriate to the various roles assumed, retains something of the color and texture of each change of apparel. When the curtain falls, dissolution frees the Soul from this composite garment woven around him, but not from its constituent elements. These are *lives,* called into action at the Man's request, imbued with qualities he bestowed, magnetically connected with him, and destined to mingle in the "tissues of the life to be". Wisdom and Will can cleanse the mortal garments during incarnation; but after these are abandoned, their remaining dross recedes into a condition known Theosophically as *Skandhas,* thus to await their creator at his next birth. The skandhas left behind at death awaken in the new personality as native *tendencies,* to be crushed out or to blossom forth, as the man may choose. No tendency can compel. Each human being is stronger than his strongest tendencies and is master of his choice.

Yet the overcoming of tendencies born with the man demands struggle; and this is materially increased if the cast-off garments of the former lifetime have been tampered with by necromancy. Such practices galvanize the astral corpse into action, blow its resident passions into flame, and increase their ill influence upon the living. For whatever harm accrues, the departed one is responsible and the score against him increased, without his knowledge or consent. Such Karmic disabilities added to "the real person who has fled to

'heaven' and has no concern with the people left behind, least of all with *seances* and mediums," must inevitably weigh heavily upon the medium also. The folly of the one who left the evil influences on the astral plane is shared by the psychic meddler, plus the results of his own intrusion. Such practices work havoc both for the living and the dead.

Obviously, intelligent living necessitates understanding of life, both as to general principles and Selfhood. Fulfillment of Race destiny calls for comprehension of Humanity's constitution, place, and purpose. Theosophy holds that "at the present point of man's evolution he is a fully developed quarternary with the higher principles partly developed." The lower nature being in the ascendancy, men in the mass are "moved by passion and desire," instead of the reverse and natural order of things. "This is proved by a glance at the civilizations of the earth," *glorifying* Kama "in all the habits and modes of living where the gratification of the senses is sometimes esteemed the highest good."

Yet, "there can be perceived underneath in all countries the beginning of the transition from the animal possessed of the germ of mind to the man of mind complete." So the Elder Brothers call this "the 'transition period'." "Proud science and prouder religion do not admit this, but think we are as we always will be." But, "believing in his teacher," the Theosophist looks forward to a brighter era, when "the race will be ready to face all problems, each man for himself, all working for the good of the whole, and that the end will be the perfecting of those who struggle to overcome the brute." For these reasons, "Theosophy asks every one to reflect whether to give way to the animal below or look up to and be governed by the God within."

THE CERTAIN FUTURE

This only is certain that truth must advance, that no man can stay the wheel of evolution—that the Divine Wisdom which we believe animates us will one day be recognized by all mankind as the only solution of the problem of the Universe, and as the guide to Life Eternal.—*W.Q.J.*

ON THE LOOKOUT

An Honest Scientist

In "Lookout" for May of this year, attention was called to an extract from Dr. E. E. Free's *Week's Science,* to the effect that a "small part of the brain is enough to think with." Now comes Dr. Frederick Tilney, professor of neurology at the College of Physicians and Surgeons, with an elaborate survey on the same subject matter. His researches show 14 billion brain cells—7 times as many as there are men on earth—in each individual human; and that all disorders and deficiencies mentally are due to incoherencies among these cells in their various duties. What is of added interest is the intellectual honesty of this noted specialist. He questions all the theories of the popular and professional psychologists, and says:

> "We may as well realize that all the explanation of brain activity, and especially the explanation of man's behavior, whether psychological, psychoanalytical, neurological, or biological, can be nothing more than a tentative working hypothesis until all the problems embodied in the development of the brain cortex have been solved, and the correlation between brain structure and function have been firmly established. While speculation may have its place, the real promise in mental disease will come from intensive study of the brain itself as an organic structure, the seat of all mental activity."

There has never been greater need for the public to learn the sharp line to be drawn between the facts of modern science and all speculations indulged in as to their meaning and relations. The hoi polloi regards these speculations as of the same authenticity as the facts. Far more scientific reputations are due to imagination than to desserts. Nowhere is "truth in advertising" more to be desired than among reputation makers—and destroyers.

"Revival of Atlantean Iniquities"

Readers who noted the article in June Theosophy entitled "Revival of Atlantean Iniquities", should know of the death during May of Dr. Elie Ivanoff, under whose direction the Russian attempt to breed men with apes has been carried on. An interested

correspondent has sent "Lookout" the following clipping from the *New York American* for December 31, 1932; the dispatch being dated from Atlantic City, New Jersey:

> "Experiments to cross human beings with chimpanzees in an effort to secure a hybrid to study as the 'missing link' of mankind's evolution, are being attempted in Russia.
>
> "Howell S. England, a member of the Michigan Academy of Science, Arts and Letters, told the American Association for the Advancement of Science today that the experiments began a year ago in Russian Turkestan.
>
> "Nine female chimpanzees are being used in the attempt which is being conducted under the supervision of Dr. Elie Ivanoff, a specialist in artificial breeding, according to England.
>
> "Money was secured by Ivanoff through a Soviet grant, England declared. He said:
>
> > " 'Dr. Ivanoff has cut himself off from communication with friends in America and Western Europe. It is evident he is planning to surprise the world by producing for us the first living hybrid between man and chimpanzee.'
>
> "Geneticists maintain, however, that no hybridization of humans and apes is possible because of pronounced genetic differences, first announced by Abbe Mendel, author of the Mendelian theory of heredity."

KING TUTENKHAMUN'S "PURPLE GOLD"

Much scientific curiosity was excited by the ornaments in "purple gold" found in the tomb of this Egyptian monarch. Now, Prof. R. W. Wood, of Johns Hopkins University, announces that the secret of this lost goldsmith's art has been rediscovered. Many scientists thought that the color was due to time and not to art, but Prof. Wood affirms that it was produced by the use of gold which contained, or which had had introduced into it, iron and arsenic.

WHO CARES TWO CENTS ABOUT THIS?

The following is an editorial article in the Los Angeles *Times*:

TWO CENTS A DAY

> Shameful, indeed, are the disclosures made to the Connecticut State Labor Department as to the exploitation of women and girl workers in the needle trade by factory owners of the Nutmeg State. These employers have entered Connecticut to escape the restrictions imposed by New York laws as to sweatshops, which have practically disappeared

from the Empire State because of strict legislative enactment.

Department of Labor investigators report actual wage payments of 2 cents for a day's work, 40 cents for 120 hours, 65 cents for 58 hours, and $1.08 for 80 hours. A dispatch from Hartford says that most of the charges on which operators of establishments paying such meager wages have been brought into court, carry a maximum penalty of a $20 fine, so that conviction under the present statutes is a comparatively painless affair.

Eighty hours' work—six days' labor of more than thirteen hours a day—for $1.08! How can people who receive such miserable wages eke out an existence on such pay? It is about time that Connecticut enacted a minimum-wage law similar to those of New York and other States, with heavy penalties for the factory operators who violate them.

And how about some "heavy penalties" for the merchants who buy the products of such factories, the customers who buy those "bargains" from the store-keepers, and the public which tolerates these and a hundred other inhumanities perpetrated before our eyes in the name of the great god—"Business"? Who sees—or cares to see—that these universal cases of man's inhumanity to man are, in a universe of Moral Compensation, the direct producing cause of the heavy penalty indeed under which our whole civilization groans?

"Science and the Secret Doctrine"

D. F. Sinitsin, a Russian scientist, has been discoursing on the "origin of life", and the views he propounds are very near to the *Secret Doctrine,* both theoretically and practically. From his investigations, he says:

> "I conclude that there are invisible living organisms, perhaps of eternal life, that are back of all life processes. I would call them aphanobiants, meaning "invisible lives." They undoubtedly exist not only on the earth but everywhere. That would explain the mystery of life and why it will always be a mystery to man, because it is beyond his power of sight."

It is interesting to Theosophists that these ideas might have been "lifted" bodily from the *Secret Doctrine.* See, for example, Volume I, pages 225, 261, 608, 633. We quote from page 225:

> "Occultism—which discerns a life in every atom and

> molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria."

This is the doctrine enunciated in Mr. Judge's *Ocean of Theosophy*—a doctrine which so exasperated the late Prof. Jordan that he ridiculed it and Mr. Judge in his book, *The Higher Foolishness*.

The Need of a Philosophy of Life

Theosophists, seeing the multitude of true ideas set afloat in the world during these times of stress, are apt to think that leading minds are turning to Theosophy. Theosophy is a *philosophy* of life, not a collect of ideas true in themselves. It is a spiritual and intellectual *organic structure,* not an amassment of materials. Any number of ideas, however true and good, do not afford direction; they are mere metaphysical objects with which philosophy deals—as mathematics deals with physical objects. Without a mathematics of the soul, ideas are valueless. Every magazine nowadays displays these uncut and unset jewels of thought. They are read today, forgotten and replaced tomorrow, like mere flowers of speech. We rescue from this ephemeral existence some remarkable ideas contained in *The Mining Congress Journal,* in an article by Mr. T. O. McGrath, a mining statistician of Tucson, Arizona:

"Time and Industrial Activity"

> " . . . there is a periodic expansion and contraction in the activities and emotions of the mass . . . and there must be periods for digestion and assimilation as well as for production and consumption.
>
> "There have beeen many theories advanced to explain the cause of the rise and fall in business activity and prices. All of the theories have been limited to the activities of men. None of them take into consideration time nor the activities of nature.
>
> "Many of the weaknesses attributed to the present *system* are nothing more than the weaknesses of human nature and will appear in *any* system until human nature is changed.
>
> "The weakness of the profit or capitalistic system is the tendency of those who obtain control of government, finance and industry to exploit the weaknesses of their fellows . . . Under the present system wealth tends to concentrate in few hands and no preparations are made to provide the necessities

of life to the mass during the rest periods. . . .

"It is not probable that any improvement will be made except as the ideals and the moral level of the mass is raised.

". . . the present systems . . . have been perverted and can be immensely improved. . . It is doubtful that any stabilized system of price and volume will be achieved for the reason that such a system *is contrary to nature*. . . The extent that men will be able to make the necessary adjustments . . . will depend upon their willingness to do so and on their knowledge of the times when the natural periods of activity and rest begin and end."

From "The Theosophical Movement"

Our useful contemporary, *The Theosophical Movement,* published monthly by The Theosophy Co. (Ltd.) of Bombay, India, contained in its May number a note that perhaps many American U. L. T. Associates may find significant. We quote:

"The Chinese who are resident in the U.S.A. are privately handling their own unemployment problem in their own way, with far more success, it would appear, than the Government. Mr. Frank J. Taylor writes in *The Saturday Evening Post* of the Chinese method as explained to him by a Chinese editor, who said: 'When hard times come, American employers cut down help. That throws men on the street, makes times all the harder. Chinese employers hire a little more help, give everybody a job. That makes times better.' Mr. Taylor goes on: 'This editor had two extra men in his plant, though he did not need them. But he gave them board, lodging, work, and a little money, until they could find more lucrative employment. All over the country from New York to the Golden Gate, Chinese employers are doing likewise. In fact there is an unwritten law among the Chinese that a newcomer to any Chinatown may go to any employer and demand an opportunity to work in exchange for rice, tea and shelter. That is why there are no hungry, begging Chinese in the land.' This is an example of Theosophical ethics put into practice."

A Mystery of Bird Life

The New York *Herald-Tribune* publishes a Canadian despatch noting that a species of Arctic bird, the murres or guillemots, seems to harbor a strange instinct, very like that of the northern wild rat, the lemming. Periodically, it appears, a vast flight of these birds

comes from the extreme north to the St. Lawrence river basin, there to perish. A similar migration of death is stated by the *Herald-Tribune* to afflict a related bird, the little auk, or dovekey, which comes still farther south to find the same fate. Their last previous migration is said to have taken them to Boston on November 18, 1871.

"War Service" Views of University Students

A poll, taken in May of this year, by the National Students Federation of America, shows in the first 11,000 votes tabulated that nearly one-half the number declared a determination not to bear arms under any circumstances. Only 3,000 expressed an opposite opinion, with the remainder qualifying the varying circumstances in which they might be willing to fight at the nation's behest. Such a nation wide indication of feeling on the part of the student body may be due to other causes than a deep-rooted pacifism. In part it may well arise from injudicious efforts to inject militaristic training and ideas on students who rebel against interference with their own plans for education; in other cases resistance comes from those whose notions of personal liberty are interfered with, and with still others objection to training rather than to anything else. Whatever the underlying reasons, and whether good or bad in themselves, our "leaders of men" in war and in peace have furnished youth an ample occasion to rebel against the established order of things.

"Our Civilization Will Disintegrate"

Such is the forecast of Reinhold Niebuhr, D.D., of Union Theological Seminary, as reported by the New York *Times* of April 18. Dr. Niebuhr characterizes the present edifice as "the business man's paradise," a natural outcome of the feudalism of the middle ages, the money-baron replacing the noble and the man-at-arms. But he thinks Christianity will survive the passing of the present tottering walls as it survived the crumbling castles of feudalism. A curious example of the theological mind is afforded by Dr. Niebuhr's expression that, "while neither Protestantism in general nor Calvinism in particular can be convicted on the charge that they sanctified the profit-motive in business, Calvin and his followers adjusted the rigors of the Christian ethic to the necessities of business more completely than Catholicism had ever done". Dr. Niebuhr calls

Protestantism "the religious medium of the middle-class world, the bourgeois movement." Although he hopes for the best, nevertheless Dr. Niebuhr finds himself forced to raise the question whether Protestant Christianity "has become so irretrievably enmeshed in the prejudices, perspectives and viewpoints of this world that it must perish with it."

Union Theological Seminary is a or the stronghold of rigid Presbyterianism in this country, and that such views should be held and expressed by one of its Faculty is a phenomenon of the first rank in theological thinking. Theosophists should re-read H.P.B.'s article, "Theosophy or Jesuitism?" In this, she prophesies that either the Occultism of the Masters or that of the Roman Church will prevail in the struggle now going on, Protestantism being doomed in any event.

"Moral Man and Immoral Society"

Nor has Dr. Niebuhr confined his expressions to lectures before divinity students and fellow divines. He has written within the year a truly remarkable book: "Moral Man and Immoral Society". He takes for thesis fundamentally, two contrasted views: those of the orthodox Christian believer, lay or clerical, and those of the Marxian socialist. Dr. Niebuhr regards both alike as "an apocalyptic vision"—that is, as an Utopian dream. And why? Because the one reposes on his faith that virtue will triumph over evil without assistance; the other, that justice will eventually establish itself. One looks to "God" to restore heaven on earth, the other to "the inexorable logic of events." Although Dr. Niebuhr sees with clarity the fundamental fallacy of both views, his own fallacy is equally clear to others, if not to himself—a common human experience. No less than others, it would seem, Dr. Niebuhr personifies virtue and vice, strength and weakness, good and evil, and so regards them as things-in-themselves, the same as he personifies the principle of the supreme Life as the "God" of Union Theological Seminary. Nevertheless, his conclusions are worth study by Theosophists, if only to strengthen their own devotion to those impossible ideals in the face of facts which makes Dr. Niebuhr surrender to despondency:

> "There is something both sublime and ridiculous in expecting either the meek or the weak to inherit the earth; that is, in expecting the disinherited to conquer either by virtue of their moral qualities or by virtue of their very disinheritance.
>
> "(there are, however) tendencies in history which make

> for the casting of the mighty from their seats, both morally and politically. Since the political defeat of the mighty is more verifiable in historic terms, and probably more significant socially, than their moral defeat, the religio-political dreams of the Marxians have an immediate significance which the religio-ethical dreams of the Christians lack.
>
> "So difficult is it to avoid the Scylla of despotism and the Charybdis of anarchy, that it is safe to hazard the prophecy that the dream of perpetual peace and brotherhood for human society is one that will never be fully realized."

But how mistaken Christ must have been, according to the conclusions of Dr. Niebuhr!

DR. MILLIKAN'S DILEMMA

There are many minds among present-day scientists which are analogous to the theosophical "Third Race" physically. That is, there are "hermaphrodite" thinkers as well as bodies. Of these Dr. Millikan is a lustrous example of bi-polar thinking. His recent book, "Time, Matter, and Values" is the publication of a series of McNair lectures, whereby "hangs a tale". John Calvin McNair, a minister, left a bequest to the Trustees of the University of North Carolina that they "shall employ some able scientific gentleman whose duty it is to show the mutual bearing of science and theology upon each other and to prove the existence and attributes, as far as may be, of God in nature". It must be said that all is in order: "employ" is the right word; Dr. Millikan is an "able scientific gentleman"; and having accepted his employment, it became his "duty" to lecture accordingly.

As attorney in fact for science, and attorney at bar for theology, his lectures make "good reading" for the average mind, which is assuredly hermaphroditic in its vague processes. They still leave the subject *sub judice,* which is what the average mind desires, and so offend no one. It is exactly this mind which sees neither humor nor absurdity in a bequest which proposes to limit both God and Nature to the purposes of the testator. On the same plane of perception is to be placed the "Ingersoll bequest" under which for many years lectures have been given by "able scientific gentlemen" on the subject of "immortality"—whether or no the lecturers believe in immortality itself. Poor, poor Desdemona of a public in the fascinating presence of these warriors for truth whose "occupation would be gone" indeed without their honorable "employment". But

what a dilemma if Dr. Millikan were required to deliver his scientific lectures to the theologians and his theological lectures to assemblages of scientists!

Bi-Polar Scientists

Almost coincident with the publication of Dr. Millikan's theological lectures was the annual meeting of the American Association for the Advancement of Science, at which he also lectured on the subject of his "cosmic rays". Just as theological minds differ among themselves, so do the leading doctors of science. Dr. Millikan and Dr. Compton are, perhaps, the two best known because best advertised scientists of the day, but their respective views of nature are as wide asunder as the theological views of, say, a Presbyterian and a Jesuit. One can cheerfully recommend either as a counterpoise to the other. Dr. Millikan is "sure" that the "cosmic rays" are "photons," "tiny bits of energy", while Dr. Compton is equally convinced that they are "particles of matter," "electrons". Dr. Millikan is furthermore convinced that there "is far more empty space in the universe at large than there are star-clouds or galaxies". Neither of these great scientists professes even speculative opinion as to what either "energy" or "matter" may be, nor just how "empty space" can exist—except in the "star-clouds" of theological and scientific imagination. But the lay mind is content—and Theosophists can go on unmoved with their study of the *Secret Doctrine*. No doubt these various exhibitions of professional courtesy between science and theology are better than the fierce polemics of a generation ago. The "Third Race" mind is a necessary intermediate process, just as was the Third Race body.

Raised From the Dead

In *Isis Unveiled,* Madame Blavatsky went at some length into the nature of death, the various stories of resurrection to be found in myth and religion, and the possibility of forcing the astral body back into the physically deserted form. An interesting scientific confirmation of the actuality of the fact, if not of its rationale, must have been noted by theosophical students in the Los Angeles *Times* and other newspapers of June 14. There, under a Milwaukee dating, is the account by Dr. Albert S. Hyman and Dr. E. Fritze, of such a resuscitation. All the indices of death were present, but the heart was set going again, and the patient lived for 24 hours there-

after. The two doctors affirm that they have records of more than 100 persons similarly brought back to corporeal life after the heart had ceased beating—in some cases for hours. The means employed were the injection into the heart of electric and other stimuli. The conclusion is drawn that the heart is an electro-magnetic organ which, in some cases at least, can be recharged, like a magnet.

DEATH AND MEMORY

What astounded the doctors, and what has equally puzzled clergymen, is that in no case did the returned individual have any memory whatever of what supervened upon his "death." That the entity was "dead" was conclusively established; that he survived is self-evident; but what occurred in the interval—"that is the question"; a question neither the doctors of divinity nor the doctors of medicine can satisfactorily answer. Over against this loss of memory on the part of men artificially restored to life by this heart-treatment, stands the well known and well attested fact of the vivid memory on the part of those who either have actually died, or who have been so near death that all earthly consciousness was lost, in cases of asphyxiation and drowning. There, as it remained imprinted in the memory of the man restored to consciousness here, the whole of the life lived, down to its minutest incidents and impressions, appeared to be revisioned and *re-lived*—all in a fraction of time. Similar memories are abundantly verified in cases of prolonged trance and catalepsy.

HOW EXPLAIN IT?

What is the explanation? Two experiences point the way: one the familiar phenomenon of sleep; the other afforded by what is already known of the psychology of hypnotism. But until the dual nature of the mind, the triple nature of the incarnated Ego, and the seven distinct states of *pragna,* or of consciousness *per se,* are studied in the light of the Wisdom-Religion, these profound problems must remain terra incognita to the most enlightened as to the most ignorant of men. "At the time of birth" (whether into this world or another, we must suppose), says Krishna in *Bhagavad-Gita,* "all beings fall into error by reason of the delusion of opposites". This "delusion" can only arise from ignorance of the real nature of man, and from loss of memory: the connecting link between states.

One-Sided Education

Dr. A. Lawrence Lowell, former President of Harvard University, in a recent address emphasized a growing view among American educational authorities—a view which, in a few universities, is already being practically carried out in cultural courses, a lessening of "required" subjects, and a general broadening of curricula. This in fact is in line with the practical methods of the "district school," the foundation of common-school education, as originally planned nearly a century ago by Horace Mann, who later undertook to apply the same principles at Antioch College, Yellow Springs, Ohio. This latter school of higher education has for some years been conducted by Mr. Arthur E. Morgan, the distinguished Engineer, on the very lines indicated by Dr. Lowell. All this is in line with the method and modulus of true education set forth by H. P. Blavatsky in her *Key to Theosophy*—a method which has been applied most successfully for years in "Theosophy School" by the various United Lodges of Theosophists.

Dr. Lowell's pronouncement expresses a great truth in a single sentence:

> "The greatest problem facing the educator of the future is that of broadening students who are now suffering from over-specialization of instruction; we must learn to teach without making every man a specialist."

Death of Doctor Hadwen

Theosophists, along with many others, will regret the passing of Dr. Walter Robert Hadwen, even though he had reached the ripe age of 78. He was born in Woolwich, England, and educated at Bristol university and at St. Bartholomew's Hospital. His early character was evidenced by the fact that he was first prize man in physiology, operative surgery, pathology, and other branches of the physician's art. All his life was filled with useful activities. As a citizen he found time to serve as a Councillor of the City of Gloucester, and as a member of its School-Board. As a medical student he became acquainted at first hand with the horrors of vivisection, and was a life-long opponent of the practice on strictly scientific as well as purely moral grounds. He was, from his student days till his death, a member of the British Union for the Abolition of Vivisection.

Dr. Hadwen regarded vaccination as a correlative curse and pronounced the whole theory of modern medicine to be built up

on false premises. "The germ theory of disease", the essence of the theory of medicine, was to him a vast hallucination. Dr. Hadwen was a vigorous and lucid writer and lecturer on these various subjects. He was several times in America on lecturing tours. His courage and his sanity did much to encourage the anti-vivisection and anti-vaccination movement in the United States. He boldly declared the Rockefeller Institute to be "a vivisection hell" and "one of the greatest curses on the face of the earth". His studies of the medical conduct of the Great War led him to the conviction that much of the after-effects of military service was due to vaccination and serum injections perpetrated upon the helpless conscripts. Such men as Dr. Hadwen are the true Theosophists of all times, for they are the moral and mental as well as physical physicians of mankind.

MIND, MATTER, AND ELECTRICITY

Comes Dr. George W. Crile, director of the Cleveland Clinic with the information that "mind is solely a product of electricity generated by matter". The human brain "is a power system of generation and distribution, consisting of four quadrillions of individual dynamos"—the brain-cells. So far so good, but Dr. Crile is somewhat tardy, a Theosophist might justly think. One of the Masters wrote as far back as 1880: "the human brain is an exhaustless generator of dynamic energy". And H.P.B. wrote in 1877: "electricity is the life-principle of all things; from it spring *matter* and *spirit*". But just what *is* this "electricity" of which both Masters of Wisdom and our modern scientists discourse? The electricity of Theosophy and that known to Science are as far removed, one from the other, as the "atom" of science and that of Occultism. No scientist is able to grasp, even in imagination, the idea of *Soul*-electricity—the *That thou art* of the Vedas. In other words, all our science, like all our theology, rests upon phenomena. Neither, therefore, is capable of imagining, even, the *noumenal* body, mind, and soul, all are wedded to, identified with, the phenomenal aspects of nature and of Self.